The Colgate-Rochester Divinity School Bulletin

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The Colgate-Rochester Divinity School Bulletin

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Editor
OREN HULING BAKER

Business Manager
GLENN BLACKMER EWELL

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Tenacity

First of all, condemn the life thou art now leading: but when thou hast condemned it, do not despair of thyself—be not like them of mean spirit, who once they have yielded, abandon themselves entirely and as it were allow the torrent to sweep them away. No; learn what the wrestling masters do. Has the boy fallen? "Rise," they say, "wrestle again, till thy strength come to thee." Even thus should it be with thee. For know that there is nothing more tractable than the human soul. It needs but will, and the thing is done; the soul is set upon the right path: as on the contrary it needs but to nod over the task, and all is lost. For ruin and recovery alike are from within.

—EPICTETUS

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Unconquered

Life sears us with the biting fire of pain,
Life twists us with the wind of circumstance,
Life lifts us rudely on the waves of chance,
And dashes us on Time's cold shore again.
And yet, and yet, blindly to life we cling!
We hold the faith that we are nobly born;
We dare not yield us to a fate forlorn;
We rise at last upon unconquered wing!

—Rachel Dithridge

THE CONTRIBUTION OF WALTER RAUSCHENBUSCH TO WORLD PEACE

HENRY BURKE ROBINS

WE have a long roll of the war-makers. Why not a roll of the peace-makers? Certainly the name of Walter Rauschenbusch would appear there. For no man of his generation went further in defense of Christian idealism or did more to create a social conscience. And yet I am perfectly aware that Walter Rauschenbusch is in danger of becoming only a name to this generation of youth. For he passed from us more than twenty years ago, though his voice still echoes across the Christian world.

I want you to get some impression of the man himself, for he was Rochester born and bred. He belongs to us. Though he studied abroad, he was graduated from the University and from the Rochester Theological Seminary. Had you been living in Rochester more than twenty years ago, you might have seen him, almost any day, walking down East Avenue, from his home on Portsmouth Terrace to his lecture room on Alexander Street. Tall, erect, bearded, possessed of a piercing brown eye which saw right through you. Gifted with the power of logical analysis and an equally impressive sense of humor. Stone deaf, but so much alive that little went on in his immediate environment or in his world that escaped him.

At the age of twenty-five he became the pastor of a West Side church in New York City. His eleven years in that city taught him much of what our modern, urbanized, industrial civilization does to human life. When he was thirty-six he came to this city to teach in what is now the Rochester Baptist Theological Seminary on Alexander Street. Then, five years later, he became Professor of Church History in his theological alma mater, Rochester Theological Seminary. He continued in that relation until his death in the summer of 1918, while the World War still raged. Those twenty-one years were crowded years, for his social passion carried him far beyond academic halls and far away from the professorial chair. He was prime mover and leading spirit in the Brotherhood of the Kingdom. He was in demand as forum speaker and lecturer upon leading foundations over the country. Always his theme was a Christian social order. With Paul Moore Strayer, then pastor of the Third Presbyterian Church, he for years conducted the People's Sunday Evening, in one of the down-town theaters, where

every phase of social religion came under review. He was a distinguished author; yet his passion was not to produce books but to move people, to further a cause. His books were widely read and translated into many foreign languages. They extended his influence far beyond the range of his personal contacts, which was itself very wide. Through them he still speaks to us, as he still speaks to us through the voices of his pupils. We who heard him in the class-room, in the chapel, on the rostrum, who met him in his home and in the social life of the city, received an impress and an impetus which lasts through the years.

I know that it is impossible to give an adequate appraisal of his service to world peace; and, for one thing, because the returns are still coming in. Walter Rauschenbusch did not focus his discussion upon the problem of war and peace as such, and yet, as it seems to me, he went further toward indicating its basic solution than many who have continuously talked about it. The nature of that contribution I hope to indicate when I have completed a brief reference to his treatment of war in his published writings. When the proposal of the Czar of Russia to the nations of the western world that a peace conference be held at the Hague to determine what could be done to reduce armaments and to secure the peace of the world, Walter Rauschenbusch preached a notable sermon before a Rochester mass meeting which as a result took vigorous action in support of the Czar's proposal. That sermon, preached in February, 1899, was one of the earliest, but by no means the first public utterance of Doctor Rauschenbusch on war. Again and again in his published writings he attacked this hoary social evil. In his *Christianity and the Social Crisis* (1907), he outlined the psychological process by which militarists effect an idealization of war in the popular mind; they paint a brilliant setting—marching columns, martial music, waving plumes; but the stench of the hospitals, the maggots of the battlefields, the horror and tragedy—not a word about them! "If ever war is to be relegated to the limbo of outgrown barbarism, we must shake off its magic," he says. Once we do that, we shall discern sinister figures manipulating the masses of men to hide their own iniquities and to achieve their own lustful ends. If we but look realistically at what war does to men and to nations, we shall no longer be brought to our knees by the mythology of war, nor ever again be made drunk with martial intoxication. In his *Christianizing the Social Order* (1912), noting that *men* are drafted for military service, he insists that money shall also be drafted: take the profits out of war, for all the war-profiteers, and see how long war will

continue! Even back there before the World War had begun, he made it clear as day that the big interests which manufacture dreadnaughts and munitions are the most powerful agents in keeping up this pyramiding armed-to-the-teeth situation which blights the whole earth at this very hour! And these war-makers, hypocrites that they are, always "shout the watchwords of the common good." Private interests, in a word, not always munition-makers, are the real force perpetuating war. In his *Social Principles of Jesus* (1916), he ranked war and prostitution as the two greatest violaters of the worth and sacredness of personality. And he said most impressively that "the problem of international peace is the problem of extending the area of love and social unity." In this connection, he sharply stressed the necessity of eliminating "the irritant causes of war;" one great step in this direction would lie, he told us, in "free and fair interchange in commerce, without any effort to set up monoply rights and the privilege of extortionate gain." In this same work, a good while before the League of Nations had been thought of, he called for "the creation of an institutional basis for a great family of nations." In his *Theology for the Social Gospel* (1917), he enumerates among the six social sins which sent Jesus to the Cross, the sin of militarism; it brought Jesus into the hands of the war system, and he was done to death. These are but instances of the fashion in which, in every major field that he explored, he found himself confronted by the spectre of war, the greatest violater of the spirit of brotherhood.

As I have said, Walter Rauschenbusch did not focus his works upon the problem of war and peace as such. But he did discern the fact that war is perhaps the cruelest end-result and symptom of radical social maladjustment. Viewing it in this light, he gave it graphic and drastic treatment. As I have reflected upon the matter, it seems to me that Walter Rauschenbusch made a two-fold contribution to the solution of this problem. First of all, *he insisted that the only adequate solution of the problem of war will be one which deals drastically with the social and economic causes of war;* and, secondly, *he was unalterably convinced that any adequate social solution of the problem of war must in the end be a religious solution.* Let us look for a moment at these two propositions.

The only adequate solution of the problem of war will be one which deals drastically with the social and economic causes of war. In our attempted solution of this problem of war, Doctor Rauschenbusch would push us back insistently to its fundamental causes. He would

say to us that no peace program which ignores the basic social and economic motivations that underlie racial, national and other sharper rivalries of our day can ever hope to achieve a stable peace. In another way of putting it, he would say that the problem of war and peace is not *another* problem to be added to the problem of a righteous social order; it is fundamentally the same problem in its most acute formulation. One would no doubt find Doctor Rauschenbusch agreeing in spirit with a radical pacifism; for no man hated war more than he. War itself—the Great War—dealt him a body blow; it bruised and wounded his spirit as few can understand. It violated the basic principles upon which his hope and faith for the human family rested. He would, I say, most likely be found in agreement with the spirit of a radical pacifism. But he would almost certainly say that no militant pacifism which was simply a refusal to take up arms could touch the war issue. No; the pacifist must go further. To be sure, there may come a time, and that sooner than many of us anticipate, when the issue will be drawn for the militant pacifist at the point of his refusal to bear arms—a time when pacifism will not express itself merely in signing declarations, but rather in passive resistence of the draft! Yet, even so, without at all disccounting the nobility and dramatic effect of such a protest, it has still to be said that War will go merrily and horribly on so long as the main patterns of the common life are so channeled as to bring competitive struggle for good and a place in the sun to issue. Versailles treaties, Locarno pacts, League drafts, and the rest, will become mere scraps of paper until the house of human relations is set in order. This is what Professor Rauschenbusch saw so clearly and insisted upon so forcibly. And it was for this reason that he kept on focussing the issue in the social and economic area, after it had sentimentally straggled all over the place. This business of setting the house of human relations in order is both intranational and international. To this task he would say, militant pacifism must come back, making its frontal attack upon the basic causes of war, dedicating itself to a new social order. I myself tried to express this in comment on *The World Tomorrow's* questionnaire on War and Peace to which 12,854 clergymen replied. Among the comments published, mine was No. 32. I said: "I do not believe that peace can be guaranteed in a world with the present system of economic, racial and international relationships. The question of permanent peace is bound up with such an alleviation of the chief tensions in human relationships as will demand radical readjustments of social

structures and attitudes. So long as these are set up to confirm nationalistic and racial prejudices, economic and political rivalries, instead of mutuality and community of available human good, wars will be the rule and not the exception in human history. Peace education must deal broadly with these backlying causes of war, and not narrowly with a dogmatic pacifism. It must not assume that such a questionnaire as the above will get us far, even if all the ministers sign it." Though it did not occur to me at the time, I believe that this fairly represents the great insight of Professor Rauschenbusch.

But I turn to his second insight, which seems to me in some respects more penetrating if possible: *that any adequate social solution of the problem of war must, in the end, be a religious solution.* Walter Rauschenbusch was no mere social theorist or agitator. He was first of all, and fundamentally, a Christian; and in his exploration of the social order, he was primarily seeking to discover how we can all be Christian, and altogether Christian, in our human relationships. One has to bear in mind the fundamental place which religion held in Doctor Rauschenbusch's experience. Religion for him had two organizing centers: God and the people. You couldn't finish it óff with the mere seeking of God only. Somehow, the two belong intimately together. Being a deeply religious man, and ardently devoted to the solution of social problems, he helped us to realize that social solutions, if they are to be permanent, must also be religious solutions. This he would without doubt insist with respect to the problem of war and peace: any solution of this problem, to be of ultimate effect, must be a religious solution. What do I mean? Just this, that when we deal with the motivations that underlie war, we are dealing with motivations very deeply rooted in human nature. The tendency to settle difficulties by combat, and the habit of doing so, are deeply grooved within us. How can love triumph in human life against such odds? Well, only through a very radical and very essential readjustment of the forces which control us. Only through a thorough-going reorientation of our values in the presence of the Highest. When we come into the quiet of God's presence, all our mad scramble for property, for social dominance, for a place in the sun, is shown up in its true light. In that presence we come to see that the thing which matters most in this world is not whether I have my way, but what happens to me and to humanity when I do. What does this competitive scramble of peoples and races do to the souls of men? Jesus very searchingly told Nicodemus, that ruler of the Jews who came

to him by night, inquiring what a First Citizen should do to support his movement, that he must be born again. Now we theologians have made this thing more mysterious, in my judgment, than it ought to be. Jesus said to him, in effect, You have to get an entirely new view of this whole matter, or you will never see the Kingdom of God. It isn't made up of chief seats, of honors and emoluments, of recognition and a place in the sun. It is a spiritual thing. It is righteousness, and joy and peace. It is made up of mutuality and brotherly love in pursuit of a common good. You may easily find the place of a servant in my Kingdom, but there are no chief seats; there is no other sort of special privilege.

Doctor Rauschenbusch saw the profound need for reorientation in the region of human motives. And as you and I face the world driven by personal and sectional ambitions and aims, torn by the strife of warring nations and factions, each seeking its own private advantage, we need to ask ourselves again, What is ever going to change all that? His answer was, and ours I take it must be, that the only thing that will assuredly change all that is the kind of an outlook upon life which one gets when he comes into the presence of God, the view of life which, more than any other of our race, Jesus of Nazareth brought to expression in his own life and thought. It is in the nature of things that one who seeks the face and presence of God should behold the face of his brother man. And, conversely, he who in the spirit of good will and the desire to serve seeks his brother man is likely to look upon the face of God. In all this battle for a Christian social order, and for a warless world, we need again and again the outlook which a profound religious experience alone can supply. Not that it relieves us of the drudgery of discovering and applying an adequate social technique of life's relations; but that it undergirds and steadies us for that task.

Shall Jesus' law of love control, or shall the might of Mars dominate our world? Only clear thinking and high faith together can answer; faith working by love! This, I take it, Walter Rauschenbusch is saying to us today.

CONVERSATIONS WITH A CONTINENTAL THEOLOGIAN

Samuel Haag Cassel

During the late summer and fall of 1939 the writer had the opportunity to study theology in Geneva, Switzerland. In this stronghold of Continental Protestantism, religious thought forms a spectrum of theological differences that is almost as wide in range and as colorful as American Protestantism. There is a liberalism whose thoroughness of historical investigation and philosophical background puts to shame much of that which exists in America under the same name; and there is a renewed emphasis on the tenets of the Reformation which has not compromised theological purity for the sake of tangential concerns now entertained by Karl Barth. An important contributor to this latter movement is the former Genevese pastor and present Professor of Church History at Geneva University, M. Jacques Courvoisier. M. Courvoisier studied with the Protestant Faculty of the University of Paris, which includes such men as Lods, Goguel, and LeCerf, and under Karl Barth at the University of Basel. The following paragraphs are the condensed reports of many informal discussions with M. Courvoisier. They are set forth without comment or criticism in order that the reader may have an uncolored appreciation of a Neo-Reform theologian.

In the early moments of the first interview I referred to M. Courvoisier as a "Barthian." He smiled rather tolerantly and informed me that theologians on the continent know of no such movement: Karl Barth is a great man and influences many thinkers, but he would be the first to discourage his students from classifying themselves in terms of a special movement. Moreover, he continued, there is disagreement among the closest friends of Barth, so that even those who have been most influenced by him think of him as a teacher and not as the leader.

When asked about his concept of God, M. Courvoisier said that he hesitated to speak on the subject, for a man must use the words of his own vocabulary, and all too often this implies that God can be adequately described within these verbal bounds. It is impossible to assume that those terms which apply to man apply also to God; for He is Almighty, Timeless, Eternal. As for His connection with man, it is a father-son relationship in which the father continually—and sometimes with force—reminds the son of his inability to exist without the father. God

approaches man through Jesus Christ in whom the Divine nature and will are revealed. And man discovers God (if the mere acceptance of God's grace may be called man's "discovery") only in Jesus Christ through whom eternal life is bestowed.

Continuing, M. Courvoisier stated that he felt the prophecies in the Old Testament regarding Christ's appearance as the Messiah were, as believed by the earliest Christian writers, truly predictive utterances. However, their validity as predictions of the coming Son of God does not depend upon the prophets' awareness of their real significance. In most cases the real meaning of the passages was discovered by the New Testament writers, and this was made possible by their having already witnessed the events of fulfillment. Having recognized the Christ, they could understand the passages that applied to His coming. There is in this position, M. Courvoisier went on to say, no quarrel with the historical critics, for there is no assumption of supernatural insight for the Old Testament writers, no assumption of their awareness of the connection between the prophecy and the fulfillment. This awareness is only present in the New Testament writers whose "reading in" is a step of faith which needs no corroboration in historical findings. Thus one might say truly that Christ was working in Abraham, in Jacob, in Isaiah, in others of Old Testament fame, and is revealed in their faith or writings, though they themselves were totally unaware of his presence and revelation.

However, to say that "Christ" was working in, or was in, these men of old, or in Paul or St. Francis or us today, is not to say that "Jesus" held such status; for "Jesus" was a person living in an historical period, a figure in time. "Christ" is not in time, is not subject to the categories of past, present, and future; for "Christ" to be in men is for God to be in them. "Christ" is "God-in-contact-with-men." God Himself is other-than-man, the Almighty, the Creator. But when we speak of that part of the Divine which is in contact, in communication, with men, we speak of "Immanuel"—"God with us." But to say that "Christ" is in men is not to eliminate the "Holy Spirit." This latter is still another part of God whose function is to bring God and man into fellowship, the hand of God, so to speak, which reaches out to grasp the aspiration of men. Yet, throughout this it must be reaffirmed that God is One God: the triune division is to facilitate man's understanding of Him.

On the subject of historical criticism of the New Testament, M. Courvoisier claimed that it is not enough merely to raise the question of the historicity of a passage: one must ask the further question as to why the passage remained in the New Testament and was accepted by the early Christians as a valuable contribution to the understanding of Jesus. For example, in the passage where Peter is described as the "rock" on which the church is founded, in addition to determining whether or not this is an interpolation of an early Christian writer, the theolgian must press the inquiry as to what the presence of the passage means, regardless of its authenticity. Even then there are times when a passage cannot be analyzed thus to determine its value, but must only be believed. The Virgin Birth is an example of this: the dogma cannot be sufficiently explained in terms of its mythical or symbolical value, or as an attempt of the early Christians to communicate a faith in or a belief about Jesus. In order to obtain its real meaning, its complete significance, one must believe that the story of the Virgin Birth has objective, historical validity.

To the suggestion that this way of thinking seemed to negate reason, M. Courvoisier replied that one must take care lest one impose upon God the limits of man's implements of thought. God's revelations are not dependent upon man's rationality. Indeed, God seems to reveal Himself and His Will always in what are to men irrational, odd, impossible ways. When one understands that God never reveals His Nature and Purpose through natural, rational means, one finds no difficulty in accepting such things as the Virgin Birth as literal truth. St. Paul was making this same point when he remarked that the things of the reason are "foolishness." God uses man's faith to reveal Himself—never his reason or intelligence.

On this point it was suggested that perhaps there was a discrepancy between Paul's thought and that of Jesus, that perhaps Paul had erred in interpreting God's method of self-revelation. M. Courvoisier countered with the reminder that as for Paul's proximity to Jesus' thought, New Testament scholars such as Lietzmann and others of the German school were agreeing that probably there is no interpretation of Jesus which more closely approximates his original person than that of Paul. Of course Paul might have erred—either in interpreting Jesus' person or God's method of revelation: but when one begins to point out Paul's mistakes, one does so on grounds that negate the original thesis, for one is exercising the intelligence and reason of man as a

selective agent, attempting to discover what is God-speaking-through-Paul and what is Paul-speaking-wrongly by man's rational powers of discrimination. "And this," he continued, "I cannot do, for I cannot claim for myself such powers." To the assertion that many persons feel they have been led by the Holy Spirit to believe that God does use man's intelligence, his reason, his powers of discrimination, as methods of revealing His Divine Purpose, M. Courvoisier replied with gracious but frank disbelief and a comment to the effect that he could not believe such direction came from the *Holy* Spirit!

Pressed to comment on the relation of the Gospel of Jesus Christ to religion in general and to the other fields of human knowledge, such as psychology, history, and the natural sciences, M. Courvoisier replied: when one speaks from the plane of all these fields of knowledge, one must consider all of their findings; even religion, in its general, broad sense, belongs on this plane where thorough inquiry is necessary. But the Gospel, Jesus Himself, is not in this same classification; it, He, cuts vertically across this plane as a special revelation which comes directly from God and is the same in all ages; is removed from Time as God is removed from all worldly categories. Thus it is of the nature of nothing else known to man: the Gospel and Jesus Christ stand alone, are apart from human knowledge as the only revelation of God Himself. His authority for this belief, concluded M. Courvoisier, is the New Testament—the Gospel records, the words of Jesus, and the writings of early Christians, especially Paul.

In several of M. Courvoisier's sermons that have been published reference is made to death as a punishment sent from God in return for man's sinfulness. When asked why he held this belief, he answered: Because that is what is suggested by the Bible—in Genesis, the words of Jesus and Paul, and elsewhere. According to the Bible, death is not just a natural phenomenon—an end which, like a beginning, is envisaged for all life. It is an abrupt cutting off of man's existence which can be remedied only by Christ, through whose death those who believe in Him will be saved. The life-after-death, likewise, is not merely a continued existence—of the personality, the soul—but a complete new beginning, a "second birth." This only comes to those who accept Christ as their Lord, those who have received salvation. The saved, however, include those in the lineage of Abraham, for though they did not have Christ Himself, they had the promise of Him. As for the lot of those who had neither Christ nor the promise of Him, this was not

really the Christian's concern. "As Barth would say, this is an 'existential' question." It was the Christian's duty to bring all whom he could to Christ: those who never heard of Christ were thrown upon the mercies of God, and He only could know their future. To the suggestion that this made the Christian's message "Christ *can* save" and not "Christ *only* can save," M. Courvoisier replied that while it was important not to place limits on God's methods of salvation, he feared that without the accompanying emphasis, the "only," Christians would tend to let up on their missionary activity.

Commenting on the work of a theologian he said: When you theologize, you are not just having the pleasure of mental activity. It is much more serious than that; for always a theologian is, or should be, conscious of Christ crucified. This he must never forget, even though the cost be a bad theology from the intellectual point of view.

Regarding the relationship of Christ and the Holy Spirit within the individual Christian, he said that one must be careful at all times to check the commands of one against the commands of the other. Persons like George Fox failed to keep a balance between the two. One must always compare what one thinks the Holy Spirit is saying with what the New Testament leads him to believe Christ commands. Of course one can never say rationally that he *knows* what either Christ or the Holy Spirit tells him: in the last analysis such "knowledge" is really *faith,* and should be prefixed with "I believe," not "I know."

Dr. Adolph Keller once said that there are three stages in a student's approach to Neo-Reform theology. The student begins as an "objective observer," striving for detachment that is never quite attained, because he always brings to the study his own presuppositions. Then he becomes a critic or a champion, striving to condemn or defend, and unconsciously using his own position as the criterion of judgment. And finally, he comes to the stage where he "walks humbly before God," more anxious to understand and to experience the values of which the Neo-Reform thinker is attempting to transmit, than to compare and judge the means of transmission by his own predilections. He is not blind to faults and dangers when he notes them as such, but he sees these, like their accompanying truths, as stimuli not for intellectual comment alone, but for spiritual self-examination.

THE MINISTER AS A CONVERSATIONALIST

FINLEY KEECH

I

Two sentences come to mind as the task of this article is undertaken. One originated with Plato who said, "Wise men talk because they have something to say, fools because they would like to say something." The other sentence which intrigues my mind is an exclamation from the greatest of French novelists. "Can you think," says Balzac, "can you think without a shudder of the deluge of phrases which begins anew every day at dawn in France?" But this "deluge of phrases" which greets each new day is not confined to France alone. All Europe, Asia, Africa, the isles of the sea and the hills of the hinterland have similar experiences every twenty-four hours. America is no exception. Indeed, we may provide the world's finest illustration of this "deluge of phrases." But, by far the major portion of these phrases comes in the form of conversation! Because we are so full of talk we fail oftentimes to understand just what an important part it plays in each day's development. It covers the entire gamut of experience from the dentist's garrulousness to divert our attention from his grinding while we are helpless in his hands, to the "fireside chats" of our statemen who divert our minds from the issues while we are speechless before the radio! But in reality, few of these could properly be called "conversation," no matter how eloquent and diverting they may be, since conversation is not a single-track affair concerned with one's own personal interests. Conversation is rather the double-tracked main line for the great ideas, the high thoughts and the noble purposes which come to the minds of men. The type of talk which makes so many ministers' meetings a "back-slapping" party or a post-mortem on yesterday's services is not conversation. It is merely the single-track branch which runs off into the by-ways of our likes and dislikes.

Nor are we thinking of the garrulous vendor of trite thoughts, whose trivialities are only made bearable because of an apt readiness with words. Wordiness may be only "gift of gab." Surely it takes more than this to make conversation. Often-times there is no difference between what takes place over the back fence and what takes place in some academic discussions. And we may add that the situation is not helped much by the popular flare for multiloquence as expressed in "How to Win Friends and Influence People."

Real conversation is something far different. There is a phrase which William Lyon Phelps uses again and again in his autobiography which gives flavor to this word conversation. "I had much *good talk,*" with George Santayana. "I had *good talk*" with James M. Barrie. "I had *good talk*" with George Moore, adding: "Those who imagine conversation a lost art ought to have talked with George Moore. Though everything he said was worth listening to, he did not deliver himself of solemn pronouncements, declamations or long monologues. He treated his visitor with natural and unaffected courtesy, and made him feel that he was sharing in the conversation on a plane of equality, which is the secret of the art of conversation."

Dr. Phelps tells also of one visit with James M. Barrie. "At that time Mr. and Mrs. Bernard Shaw lived next door at Adelphi Terrace, one story lower. Barrie said that when he wished to talk with Shaw, he merely raised his window and called out. Sometimes, if Shaw's windows were lighted at two o'clock in the morning, both men leaned out of their windows and had long talks. If only one knew the time of these aerial conversations! They would have been well worth waiting all night in the street below."

The brilliant Yale professor with his impressive record of forty years at a great university, is a modern illustration of what we mean by conversation, as well as an illustration that talkativeness in itself is *not* an indication of cultural poverty. There can be "good talk" on an intellectually respectable plane, without scholarship suffering or brilliance being eclipsed. Schopenhauer, of course, suggests the opposite when he says that "a man is sociable just in the degree in which he is intellectually poor or generally vulgar." The attitude of the Yale professor is to be preferred to that of the German philosopher. The brilliant and boyish enthusiasm with which Dr. Phelps makes "good talk" sets a new standard for conversation which we can hardly afford to ignore. Such conversation deserves more intelligent treatment than it has received at some hands, and surely it should not remain among the unregenerate areas of our culture.

We are extremely careful about the teaching of rhetoric, philosophy, logic, diction, composition, homiletics, dramatics, but where is the university, the college or the theological seminary whose insight has provided at least one well-outlined, documented course in the art of conversation, with sufficient laboratory guidance to lift the level of "good talk" for at least one generation? Much has been said and written

about the minister as a man, as an executive, an administrator, orator, pastor, student, organizer, ecclesiastic, theologian, philosopher, but little, if anything, has been said of the minister as a conversationalist. Yet here is the very "art" which can infuse all these other qualities with new life and light. For as Emerson says, it "doubles our power; that in the effort to unfold our thought to a friend we make it clearer to ourselves. . . . It may happen that each hears from the other a better wisdom than anyone else will ever hear from either."

II

The very phrase the "art of conversation" suggests that there are definite principles to help direct its usage, a system of rules by which "good talk" is attained. As long ago as 1887 a British classical scholar and historian, Professor John Pentland Hahaffy of Trinity College, Dublin, wrote a brief outline venturing some of these principles. Although it is a bit stilted and rather in the pedantic style of the day, there is much value in reading the book even yet, despite the fact that it is long since out of print. Only a few have attempted to follow the matter in any detail, but each one who does so refers back almost invariably to this little booklet "The Principles of the Art of Conversation." Professor Mahaffy goes into a bit of detail about the physical conditions surrounding good conversation. He deals, as well, with the mental equipment each one must bring to good talk; the moral equipment necessary in the form of modesty, simplicity, unselfishness, sympathy and tact. He discusses wit and humor, the varying circumstances when speaking with one person, a small group or a larger group; the quality of the company, as well as its quantity; and whether you are talking with social and intellectual "superiors" or "inferiors," the opposite sex or those older or younger than oneself.

To be sure, any attempt to formulate rules and develop a technique has a tendency to check spontaneity, and spontaneity is one of the foundations of good conversation. But formulating rules has not hindered logic or rhetoric, over which every disciplined mind has spent much time. In whatever degree rules may have stifled spontaneity, surely they have preserved the quality and permanence of both logic and rhetoric. Back of every good sermon is the entire stabilization of homiletics into principles and rules which fill many hours of a theological course. Yet these rules do not ruin the spontaneous enthusiasm with which the message is presented on Sunday morning. They form

the very basis for it. For spontaneity does not mean that one has not thought upon the subject before. It has to do with the enthusiasm, the vitality, the "spark," with which the message is presented. This is the spontaneity for which we should look in conversation, not shuffling off a few surface concepts from hasty at-the-moment thinking, but rather the intelligent presentation of a subject to which one has given time and study. Then one speaks with enthusiasm and greater interest because he has had some preparation.

What are some of the principles which tend to make good conversation? First, one of the primary facts to bear in mind is the subjects around which practically all human interest centers, people and things! If the "thing" one is discussing is not interesting, one can at least remember that people are concerned about each other. Much real interest in some "thing" has been developed often because the person who talked about it made himself interesting. And much real interest in people has been developed often through the "thing" in which they were interested. About these two foci center much of the talk of the world.

Second, every good conversationalist will remember the value of preliminary sparring, "warming up," so to speak. It is like the excelsior in a packing box. It does not have much weight, but it is invaluable to keep the contents from breaking. Let one not be discouraged or discourteous, then, if there must be some social amenities before conditions are ripe for dealing with the subject. One may be too young to be a golfer, but it is said that addressing the ball does have a very distinct value when it comes to the real drive.

Third, expect no sustained conversation on a high plane without a sincere and sympathetic interest in others. One should keep the other fellow in mind. What are his interests, his likes and dislikes; his intellectual, social and business backgrounds; his family experiences, his training and his habits. Respect these. The finer and more genuine the sincerity of that interest, the more convincing one will be as a conversationalist.

Fourth, pay intelligent attention to all that is said, not alone to what you have to say yourself. No great genius is needed to understand how stuffiness and futility can soon be injected into any conversation by inattention. Remember, as well, that intelligent attention means not alone alert ears, but direct eyes and an awakened mind.

Fifth, kindly frankness is needed to make conversation what it should be, especially after the "excelsior" of preliminary sparring has been removed. J. B. Priestley says "genuine talk demands a rough quality between the persons engaged in it." As ministers we might explore this area a bit more than we have.

Sixth, spontaneity keeps the conversation stimulating, the kind of spontaneity that gives evidence of depth, understanding and intelligence. Without this any conversation can soon become insipid and trivial, just a pouring out of banalities.

And then, there is the matter of "creative listening," as one writer calls it. We should make the distinction here between silence and listening. A congregation may be silent every Sunday morning, but one needs more proof than that that they are listening. Silence can be used simply as a defense mechanism, a covering up of ignorance, or weakness, or disinterest. That men are silent does not mean they are listening. "Good talk" demands creative listening. It is a fifty-fifty matter of exchanging thoughts and ideas. In every good conversation there should be exactly the same amount of listening as there is talking, and not all of either done by the same person. Many described in history as conversationalists have simply been good lecturers, discoursers, teachers and entertainers worthy of attention. The great talker may be the poorest conversationalist. Despite all that is said about Ben Johnson's talks, one wonders whether he did not make a poor conversationalist. The same is true of Theodore Roosevelt, Mr. Hitler and many others. Excellent talkers! But conversation is something more than talk. To listen intelligently, expectantly, sympathetically, respectfully, is as much an art as the master of conversation itself, of which it forms such an important part.

Of course, there are numerous other factors which should be discussed in connection with the art of conversation. One should understand how "good talk" is dependent upon individual temperament; upon nobility of thinking; upon the allowance of "harmless exaggeration;" upon the sportsmanship of the participants. And one must understand the wisdom of Josh Billings' advice: "Conversashun should be enlivened by wit, not compozed of it." Swift suggests that "one of the best rules in conversation is, never to say anything which any of the company can reasonably wish had been left unsaid."

It might be well for us, too, to run over Milton Wright's list of the twenty-two chief offenders against good conversation. It is a revealing classification—the bore, the interruptor, the mental absentee, the belittler, the gusher, the grouch, the windbag, the wisecracker, the preacher, the boaster, the debater, the slangster, the bigot, the gossip, the ax-grinder, the risqué raconteur, the tyrant, the microscopist, the cross-examiner, the single-tracker, the diehard, and the too-serious.

Right alongside of these we should probably list Wright's twenty-two conversational virtues—be well-informed, sympathetic, have a sense of the dramatic; be moderate, have the ability to draw out another person, be attentive, have good humor, and a sense of proportion. Never preach. Never take yourself too seriously. Never be argumentative. Be original, broad-minded, charitable, unselfish. Have good taste, consideration. Be flexible, well-poised, enthusiastic, and a bit whimsical.

III

One wonders how much should be said about the minister's need for this art of "good talk." We are too near the forest to see the trees! All will acknowledge, however, the high level the art has attained among a few leaders. But among the rank and file of the ministry, my suspicions are that this is one area we have left definitely uncultivated. And our ministry has been the poorer for it. Most of us have mistaken our *readiness* to speak as a gift from God which needed no development, and garrulousness has been the result. We have been pretty much like the tramp who came to the back door asking for a meal. "Do you want a meal badly enough to work for it?" asked the lady of the house. To which the tramp, with just a touch of disappointment in his look, replied, "Listen, madam, I'm hungry, not desperate." So it has been with much of our conversation in the ministry. We may have felt a need for "good talk," may have been hungry for it. But the situation was not desperate. We could "get by" with our readiness of tongue. So we did not work at it; failed to gather a few principles about which to center our talk. And hence, the need continues unabated.

Despite any disclaiming on our part, there seems to be a definite feeling among laymen that when a minister is in the group he ought to monopolize the conversation. We may not mean it to be that

way. Their silence then may be a subtle form of respect they want to show our office. Or perhaps they are awed a bit by our position. However, most of us do not have the genius to work ourselves out of the predicament, when, in reality, asking the right question, directing interest to the ones with whom we are speaking, drawing out the other person, would go a long way towards correcting this misjudgment on the part of our laymen.

Then, too, great numbers of laymen feel, rightly or wrongly, that when a minister is in the group, conversation should hover somewhere near the church, the Bible, and their immediate areas. They feel limited by our presence, and usually betray their uneasiness by fumbling and apologetic references to both these great themes. In a moment like that, to have the ability to put our laymen at ease in "good talk" about life's greatest themes, to speak with them "man to man" in non-technical language, to lift their vision and push back their spiritual horizons so that they are at one with us in discussing life, death, immortality, righteousness, clean living, manliness, social Christianity—that is, indeed, something to be cultivated by every minister of the gospel.

Again, whether rightly or wrongly and whether we like it or not, so many of our people have given the minister a rather walled-in and exalted position in life. And woe unto the minister or layman who attempts to tear down the wall or jar the pedestal! They will soon find themselves anathematized by some of their own parishioners and those fellow-ministers who love the security of clerical dress, holy manner and ministerial tradition! Yet here is one of the greatest barriers to high conversations with our laymen and laywomen.

J. B. Priestley has a phrase, not written of course, about the minister and his conversation, but very applicable to this particular attitude of segregation on the part of our people. He says "there can be no talk unless we are able to shed our disguises, our clothes of necessity and custom, and to allow our minds to sport naked on the shores of Truth." What a great day for the Christian church, could that be the experience existing between laymen and minister, when in the area of spiritual truths this sincere frankness could obtain without loss of dignity or respect for office or for each other. In his "Essay on Friendship" Bacon suggests that one source of increased wisdom can come through just such a channel.

"He waxeth wiser than himself and that more by an hour's discourse than by a day's meditation." Bacon is not speaking ill of devotional meditation, but emphasizing the dire need for great discourse.

Conversation is a revealing activity. It exposes a man's ignorance, his vanity, his intelligence, his aspirations, hopes and faith more quickly than any other means. It is somewhat like the clothes we wear. Some put on cheap flashing colors and a gaudy display of jewelry, and make themselves ridiculous by the overdoing. Others can have the finest materials yet wear them with such slovenly carelessness that people look a second time to behold what they are not! Both types are found among conversationalists.

In this day when the radio has lessened conversation in one way, but increased the interest in conversational subjects; when the world is at our door and men talk so much about everything, but say so little about anything, there is an opportunity confronting the Christian minister which throws wide open many doors if he will prove sincere in the development of this neglected "art." But he must be bold enough to lead the conversation when it needs leading. He might be intelligent enough to know when not to speak; humble enough to hear what others have to say. He must be balanced enough to spar with the thoughts of others, courageous enough to converse with moderation, even in the face of opposition and distasteful misrepresentation. He must be creative enough to build bridges of human interest under the most trying conditions. And above all, he must be prodigal enough to pay the price in the mental, physical and nervous energy that "good talk" requires of any of its devotees. Yet with it all, he must hold reserves of wit and intelligence, good humor, broad interests and great insights to avoid what one writer calls the "air-pockets" that are bound to occur in almost any discourse.

IV

We need not turn from the Great Source of the Christian's inspiration to find the worthiest Example of the art of conversation. It will be a rewarding experience for anyone to examine the "good talk" of Jesus in the Gospels. Of course, we understand that the reports are brief, that they were not written until years afterwards, and that they do not constitute a stenographic account of events.

But the very fact that when they were written, enough impact as to method and general approach had been made that the authors put so much conversation into the accounts, is significant for our thinking.

Jesus had conversations with all kinds of people—religious leaders, social groups, the blind and the afflicted, the demented, the disciples who were following him, friends, parents who were anxious for children, politicians mixed up in the taxing, the hungry and the lonely, the Roman captains and the family circle, little children and aged people, rich and poor! To this One to whom all were children of God, there was no one unworthy of conversation on high and human themes. Moreover, these conversations took place almost anywhere that the need arose. Jesus seemed always ready, lest an opportunity be missed for "good talk" about what God looked for in people. The market place, with its buying and selling, was as welcome for conversation as the wedding feast! The temple corridors made as excellent an opportunity as the humble cottage doorstep; the open fields or the crowded streets; children playing or women weeping; beside the well curb or at the banquet table! One who could meet such varying situations and people so utterly different from each other, must have been a master of this "art" to have made such an impression that years afterward men still remembered what he talked about.

Another interesting result of this rereading of the gospels appears in the way in which the imagination is challenged to recover conversations which are suggested by the way the stories are written. The first conversation in which Jesus was involved, and of which we have mention, is that discussion with the learned men in the temple when he was only twelve years old. One wonders what his "Father's business" was that day, about which they talked at such length. With what high themes did this lad intrigue the sophisticated and knowing ones? Did he try to keep the discussion in the realm of human experience, as he did later on when these philosophers tried to trick the boy by high sounding phrases and "hidden meanings," as some do still with Daniel and the prophets? Something would seem to be lost here by the very brevity of the gospel records! Or is it lost altogether?

Then, think of John the Baptist baptizing Jesus. What long conversations did they have with each other before it came to this

crucial experience? What "good talk" did they have "man to man" so that Jesus "suffered it to be so"? Certain it is, here was no speechless drama enacted before a multitude of curiosity seekers. The gospel record forgets a most fascinating bit of personal discourse which would have enriched the entire beginnings of all our Christian experiences. Or would it have made simply a more rock-ribbed ceremonial of baptism than we already have?

The same thing is true when it comes to the calling of Levi. Two words with the emphatic command of the recorded "Follow me," surely do not do justice to what actually took place between the Master and the new disciple. What was the challenge Jesus placed before Matthew? How did he phrase it? With what tact and discernment did he speak to the toughened tax-collector? Did we but know, probably we could more intelligently carry on our conversations when as ministers we deal with new disciples. Or would we then merely mimic his phrases without searching either our own souls or those of the new disciples?

Then, there was that night at Bethany, where he stayed following what we know as his "triumphal entry" into Jerusalem. Something refuses to let us think this was a wordless evening with his friends. The momentous events of the day, the ominous rumblings of the coming week, the certainty he felt that this was *his* week, and the stimulation all this gave to his feeling and his speaking, hardly provide the background for anything but the most earnest and sincere conversation among the little group of people. All the great matters the disciples had failed to catch beforehand, the full import of what would happen to him, the promise which this week held for all eternity—these and more, he must make clear to his friends in the last hours. He must get them to ask questions and make comment. That was how they would best catch it. What "truly talkable" conversation must have filled those Bethany hours!

A third result of this rereading of the gospels brings out the conversation Jesus put into the stories he told. Some of the best known and most used quotations we have, come from these sources. "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things;" "Thank God, I am not as other men;" "God, be merciful to me, a sinner;" "When saw we thee hungry, or naked, or thirsty, or in prison?" I will arise and go to my Father;" "this, my son was lost, and is

found again;" "I married a wife, and cannot go"—these are but a few of the two dozen or more that could be mentioned. And probably these conversations which Jesus put into his stories serve the best as an insight into his own ability as a conversationalist, since the telling and retelling of the story by the Master was much more likely to root the phrases in the mind of the hearers than simply a single conversation possibly could.

Another result comes from rereading the gospels in the fashion described above. A galaxy of the "gems of the gospel" has come to us, not from the sermons or teachings of Jesus, but from his reported conversations with people. We have intoned them from high pulpits, and repeated them in holy places so much that they have lost much of their original "juice of human experience" (to use a phrase suggestive of Dr. George A. Gordon). "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have eternal life" was not a preachment. It was part of a conversation one night on a housetop with an influential leader among the Jews. "Know ye not that I must be about my Father's business?" was not high-pressure salesmanship with an immediate urgency intoned by the high priest. It was a bit of conversation between a twelve-year-old boy, wise beyond his years, and his parents! What is sometimes known as the world's greatest description of God was not part of a sermon. "God is a spirit, and those who worship him must worship him in spirit and in truth" was part of an every-day conversation with a woman whose reputation in the community was none too savory. "The Sabbath was made for man, not man for the Sabbath;" "Give unto Caesar the things that are Caesar's;" "Let him who would be great among you be the servant" are among many others of these "gems of the gospel" which Jesus made a part of his conversations. And the impact they made on their hearers can best be judged by the very fact that they are remembered 2000 years afterwards.

In addition, if ever the world beheld "creative listening" it was that day Jesus stood before Pilate, and the Roman governor thought his words were the ones that were ringing true and clear with authority. But they only sounded through the judgment hall; while that "constructive silence" of Jesus has echoed throughout the centuries since that day!

Such a study of the gospels, with these principles of conversation in mind, is sure to give a new tone to all our talk and a new confidence in our approach both to people and to our faith in Christ. How he kept people and homespun things central in his talk! How sympathetic his interest in others! What intelligent attention he had for everyone from the Gaderene demonaic to the members of the Sanhedrin! With what utter frankness he met the rich young ruler, Zaccheus and the fishermen by the sea! Refreshing beyond words is the spontaneity of his spirit and his conversation! What a demonstration of "creative listening!" Here, indeed, is the Example par excellence when it comes to quality and effectiveness in conversation with people in every walk of life.

V

When Henry W. Taft wrote his "Essay on Conversation" back in 1927 he pointed out the tendency for paltry talk to diminish with the growing culture of the people. He went on to outline some topics which might prove conversational in any group. "The latest flood of autobiography, light and grand opera, foreign and domestic politics, education, sport, and even religion, may be made subjects of an evening's round table talk."

Why that *"even* religion"? Is it that the minister has been reticent in making the great matters of trust in God the topic for conversation in the more normal atmospheres? Is it, perchance, that we of all people have confined religion to the church, or to such special types of phraseology that we have excluded it from everyday "good talk?" Are we not able to make life's most radiant and thrilling spiritual experiences presentable in such terms that they can find expression in true conversation, without making them common? The minister, of all people, should see the spiritual implications in *all* of life—then measure his friendly conversations in the everyday walks of life so that each person with whom he speaks carries the noblest and most refreshing memories of that brief chat. Here can be an inexhaustible homiletical supply. Every conversation at the street corner or during a social evening may furnish the very bit of inspiration one needs at a most unsuspecting moment. Each individual or group can be approached with the high hope and eager anticipation of a spiritual experience in "good talk," which should be a part of the equipment in every minister's armory.

One of the criticisms of modern conversation is connected with its materialistic and industrial bias, blunting the quality of talk by keeping it purely on an economic level. The alert minister will see in every such situation the possibilities for broadening the horizons of many a life by tactful, intelligent introduction of the spiritual dynamic necessary before even economic activity can have any worth. Of course, to do this means that the minister must know the varying temperaments of people. He will study people and catch their idiosyncracies as he studies his Bible, and just as regularly. For there would be no Bible had there not been such a study of people by those who have gone before us.

It means too, that the minister will especially cultivate the genius for feeling at ease in the presence of "superiors" and making "inferiors" feel at ease in his presence. All "good talk" must be on a plane of equality. It takes a veritable genius to make a little child or a shy stranger or some poverty-stricken person feel no condescension in you, yet the very next moment be at ease yourself in the presence of the president of the seminary, the governor of the state or even the president of the United States.

The work of evangelism affords the broadest field for this "conversational" method. It can permeate every type of evangelism with the possible exception of the old-fashioned mass movement. Probably we are much nearer the actual method of Jesus when we utilize our abilities in the field of personal visitation, which leans so heavily upon the conversational method.

Throughout the educational world, the newer pedagogic method is along this line of the "conversational." The rapid growth of the discussion group, the encouragement of questions, and the tendency to bring the student into closer fellowship with the instructor, points the way for the possibilities of the "conversational" idea in the educational program of the church. Especially is this true in the field of adult education.

One of the boasts of many a minister, and certainly one of the matters to be investigated when a pulpit committee is looking into the minister's record, is the number of pastoral calls made during the year. When will pulpit committees and church officers cease taking all their "texts" from the book of Numbers? They would do infinitely more in discovering a minister's true worth if they investigated what is usually said during these calls! Oftentimes

the importance of the conversation will be in inverse ratio to the number of calls made. It may be very well to begin a pastoral call somewhere in the area of the weather. That seems to be something about which everyone at least knows a little. And it may be that many parishioners will hardly allow you to get much beyond such a theme. But the minister who leaves his conversation on that, or some kindred trivial plane, simply has wasted his time and the time of his people. What an opportunity is every pastoral call to discuss the world kingdom of our Christ, the great program of the church in America, the great beliefs we hold in common with all Christians, the almost unlimited field opened by Jewish-Christian relationships, the import and the impact of the social message of Jesus, the power of Christ in daily living. No minister will be able to come home reporting twenty calls an afternoon when he does that. But he will surely come home with such a deep sense of contentment over the three calls he did make that he will have forgotten the number until his officials push him a bit at the time of the annual reports!

There can be no minimizing of the effectiveness of "good talk" (which also includes listening) in the sickroom and the hospital. The suggestiveness of Cabot and Dicks' "The Art of Ministering to the Sick" should be a guide for any minister desiring the best results from his visits to the afflicted. A thorough study of conversation in this one relationship would be worthy of at least a seminar in any seminary.

The "conversational attitude" in prayer could well constitute another seminar. Instead of the high and holy tones prompted by most of the prayer books, the sincerity, earnestness, strength and creativeness of "good talks" with God can be most productive of new joy in the proper life of our churches. But it must begin with the ministers. The matter of listening as a part of conversation must not be forgotten here, either. None of us would want to go as far, probably, as the young high school boy in my church whose mother asked him what he said when he prayed. "Oh," replied the boy, "I usually begin with some of the prayers you taught me when I was young, but before it's over God and I have had a regular old-fashioned 'bull-session'!" I say, we may not want to go that far. But that boy had hold of something more genuine than some of the intonations found in prayer books. Such books as Walter

Rauschenbusch's "Prayers of the Social Awakening" and the prayers in Wallace Petty's "The Evening Altar" are suggestive of a standard for our own "conversations with God," and, along with the prayers of Jesus, can help us deal with a modern day in a meaningful way.

Passing mention, at least, should be given to the "conversational attitude" in the pulpit, although it deserves much better attention. People want to be talked with, not preached to, in these days that try men's souls! Talked with in such a way from the pulpit that there is the sense of high conversation to which they can respond, and rest assured in every congregation there are those hungry souls who will respond. The days of the ranting orator are over, but that does not say that the days of great pulpit influence are over. That influence can be even more effective if the minister "talks with" his people out of an understanding heart, deep and broad interests in life, human contacts and great sympathies—but does it without becoming "folksy" and shallow!

Finally, a word of advice from the hibernating Thoreau in Walden woods. "By a well directed silence, I have sometimes seen threatening and troublesome people routed," says Thoreau. How valuable in the work of the modern minister! If this is what "well directed silence" will do, we need more of it in these hectic and busy days when we are called upon to deal with men's souls! Certain it is that we have within our reach one of the "arts" that can set great themes before men's minds, fill their hearts with new zeal, tap resources heretofore uncultivated and warm the souls of men for unthought-of adventures of faith. It may yet be that witnessing for Christ among our people, and by our people, can have the heart-glow of Peter and John before the council; because "we cannot but speak the things we have seen and heard." And with it, a far deeper meaning be given to Frances Havergal's beautiful prayer:

Lord, speak to me that I may speak
In living echoes of thy tone;
As thou has sought, so let me seek
Thy erring children lost and lone.

BOOKS OF INTEREST TO MINISTERS

The Bible of the World. Edited by Robert O. Ballou, in collaboration with Friederich Spiegelberg, Ph.D., S.T.M., and with the assistance and advice of Horace L. Friess, Ph.D. New York: The Viking Press, 1939. Pp. xxi+1415. $5.00.

Mr. Ballou, lay editor of this important compilation, characterizes it as an attempt "with the advice of two scholars, to put into one volume the scriptural essence of eight great living source religions for the use of the modern English reader." Not a few of those who already possess the Old and New Testaments in the King James version will wish that Mr. Ballou had devoted the whole of his fourteen hundred pages, if he must use so many, to making available the more significant literatures of Hinduism, Buddism, Confucianism, Taoism, Zoroastrianism and Islam. To be sure, less than one-third of the Bible is included, but the significant portions reproduced occupy 584 pages. Since a rather carefully condensed "shorter Bible" is thus presented the reader, its value is further enhanced by 22 pages of citations from the Old Testament Apocrypha and 39 pages from The Apocryphal New Testament, material not so readily accessible to the average reader. As a result, some 645 pages are given to the Hebrew-Christian literature, as against 693 pages devoted to the six other religions represented. While judgments will vary as to the content of the "shorter Bible" and its arrangement, it must be allowed that it presents a significant selection from the canonical corpus.

The reviewer's interest lies primarily in the nearly 700 pages which present selections from the greater writings of the six other religions. Here again, it must be said that the selections have been carefully made, as a rule from the best available English texts, so that they are fairly representative of the classics of these religions at their best, and with the repetitious features of the originals rigidly excluded. It must be said, however, that, to instance the case of Hinduism only, if rather copious citations from the modern saint Sri Ramakrishna were to be included, it seems rather strange that there should be no citations from the Hindu religious lyrics or from the Ramayana of Tulsi Das, which Barnett calls the "Bible" of northern India.

If the editors had kept in mind a large potential *clientele,* the students in college and university courses in religion, who presumably have ready access to the Old and New Testaments, and had not been so enamored with the idea of publishing "The Bible of the World," they might have supplied a much less bulky work and one better adapted to the needs of hundreds of students and ministers, as well as of thousands of lay readers. With possible student use in view, they would have done well to indicate with the text the specific portions cited and the versions from which they are cited, instead of placing all such information in less accessible form in the Notes appended to the volume. The Notes, Condensed Bibliography, Glossary and Index add greatly to the potential usefulness of the volume. All negative comment notwithstanding, it is the most representative compilation in its field in the English language.

H. B. R.

The Opening Doors of Childhood. Lewis J. Sherrill. New York: Macmillan Co., 1939. Pp. 193. $.50.

This is a book for which parents and teachers of parents will feel profoundly grateful. One wonders why long ago there should not have been written such a book to aid parents to help their children find God in the earliest years. No formal study either of the psychology of religion or of childhood could result in a book of such sympathetic understanding and intelligent teaching as this; nevertheless, it could not have been written without such study. Mrs. Mumford is the only writer known to this reviewer who even approaches Dr. Sherrill's wisdom and tact combined with genuine appreciation of childhood's religions outreachings. There are many questions of small children here discussed and effectively answered. (The bibliography represents excellent judgment in selection; every book would be good for and intelligible to parents.) It was much for this author to have given us one of the best books on Adult Education; it is perhaps an extension of that same interest that has led to this gracious book for parents. We greatly hope that Dr. Sherill will add another book on the moral and religious problems of little children with somewhat detailed suggestion of solutions. Vast multitudes of parents will thank him.

F. O. E.

Increasing Church School Attendance. Albert H. Gage. Grand Rapids, Mich.: Zondervan Publishing House, 1939. Pp. 130. $1.00.

For many years, indeed since before the Indiana Survey of 1923 (date of publication), we have had our attention called repeatedly and emphatically to the millions of children and young people in America outside of any church connection. Various campaigns, like "The Bigger and Better Baptist" campaign of a few years ago, have not appreciably checked the losses in Sunday School enrolment and attendance. To blame it upon the descending birth rate is our present alibi. Dr. Gage challenges us sharply. He tells us in substance that we need not only a good school, but an aggressive missionary and evangelistic spirit. Also he answers in real ways that important question, How? This would be an excellent book for consideration chapter by chapter in a monthly teachers' meeting.

F. O. E.

Later Episcopal Sunday Schools. Clifton H. Brewer. New York: Morehouse-Gorham Co., 1939. Pp. 197. $1.50.

Some years ago, Dr. Brewer published his excellent *History of Religious Education in the Episcopal Church to 1835.* In the present volume, he traces the story of the Sunday School (as distinct from the total field of Religious Education) from 1835 to the present time. While this is not to be compared to the earlier volume, yet there is such a fullness of knowledge and of sympathetic ap-

preciation as greatly to profit all readers. The Bibliography at the end is of unusual excellence, and easily worth the price of the book.

F. O. E.

Teaching Adults by Discussion. Thomas Fansler. New York: Service Bureau for Adult Education of New York University, 1938. Pp. 39. Paper covers, $.35.

One approaches a book by Dr. Fansler on method in adult education with confident expectation. His own acquaintance with the movment is so complete and sympathetic, and his experience in teaching so wide, that his readers harvest pure wheat from his writings. This book, as his earlier ones, gives a maximum of guidance with a minimum of detail. Leaders of adult groups will be grateful for this contribution from his pen.

F. O. E.

Our Little Child Faces Life. Mary Clemens Odell. Nashville: The Cokesbury Press, 1939. Pp. 64. $.50, paper.

A kindergarten-trained mother, wife of a Rochester Presbyterian pastor, shares with us her experiences in assisting Dicky to face a child's problems and find Christian solutions. Here are all the usual difficulties that mothers labor with, and the solution of which pastors are ordinarily of no help at all. Every mother knows of the "Questions," but what is she to do about them? Nearly every mother faces the "Bears-in-the-Closet"-problem in some form, but how is it to be met? Every mother is somewhat anxious when the question arises, "Where Did I Come From?" or the equally difficult question of death.

Mrs. Odell tells us how these arose in Dicky's case, and what she did about them. Also what she did about his prayers, about his toys, about social contacts, about "Family Fun." The author does not set out to tell other mothers what to do; she simply tells what she did, and has given us a gracious, wise, and Christian book. Incidentally, there are no "Questions for Discussion," no Suggestions for Further Reading," no bibliographies. To know this book is to recommend it.

F. O. E.

Teaching Seniors. Kenneth L. Cober and Esther Stricker. Philadelphia: The Judson Press, 1940. Pp. 88. $.40.

This is a *must* book for all leaders of youth. The authors are unusually qualified for the task. Miss Stricker has for several years been the successful Director of Religious Education in the Greece, New York, Baptist Church. Mr. Cober, class of 1927 in the Colgate-Rochester Divinity School, Th. M. 1928, has had excellent training, both as Director and Pastor, for his present work as Director of Religious Education for the Baptist Convention of New York State. The book is built upon the basis of the Objectives of Christian Education, as ac-

cepted by the Evangelical denominations. Thus, the first of these objectives is, "To foster in growing persons a consciousness of God . . .," and the chapter deals with methods of assisting Seniors to know God.

At the beginning of each chapter is a section of real insight entitled, The Senior Speaks. Added together, these ten brief statements give a genuine understanding of the religious psychology of the period. The book contains an Observation Record for the study of individuals; an Interest Finder; references to Source Materials on many subjects such as War and Peace, The Liquor Problem, Home and Marriage, Propaganda Analysis, and so on; a Self Rating Scale for Teachers. The Judson Press is to be congratulated not only for this book, but for the entire series of which this forms a part.

F. O. E.

The American Drama Since 1918. Joseph Wood Krutch. New York: Randon House, 1939. Pp. 325. $2.00.

The thoughtful student of modern life in America needs all the aids to understanding which are available. We have serious books of almost every sort, but books which describe the trend of the modern theater are rare. Descriptions and reviews of individual plays have value for those adequately equipped to place a particular type of play in its appropriate setting, but not many have the adequate equipment.

In this book, a Professor of English at Columbia University, a well-known student of the Drama, furnishes us with the required setting. Dr. Krutch's question concerns the dramatic artistry of the important plays of the last twenty years, many of which are being currently produced. He tells us about the problems discussed, the writers and their social points of view, the literary methods employed, and so on. It is illuminating to be informed, for instance, that to many of the dramatic writers, "art is a weapon," rather than a leisure time occupation, and that the purpose of not a few plays is propagandist rather than for entertainment. Some of these same writers regard personality as as epiphenomenon, a bubble on the stream of time, rather than the supreme value of the universe. What are the demands which people make upon life, and is life likely to satisfy these demands? It is safe to say that this book is vastly more revealing with reference to the sort of world in which we live than many of the books to which we give our time. Perhaps one should add that Dr. Krutch is not concerned to discuss the philosophical aspects of these problems; he speaks simply as a competent dramatic critic.

F. O. E.

The Church School at Worship. Irwin G. Paulsen. New York: The Macmillan Company, 1940. Pp. 199. $1.75.

This is a book of which all religious leaders will take account. The author is concerned not only to train children and young people in the practice of genuine worship, but to link together the worship and the worship-training program of the younger departments with the public worship of the church itself. He

recognizes to the full the values in departmental worship, but he regards common worship as even more central and fundamental. From many standpoints this is good. It is true to the idea of "a church and only a church;" it furnishes a goal and a standard for the worship of children and youth; it also affords motivation and guidance for the study of worship materials and the practice of departmental worship; also it will develop a keen interest among older people in the worship training of children. There is a wealth of practical suggestion throughout this book, making it a comprehensive guide is its field. Progressive leaders of classes in worship in college, and assembly will find here an excellent text for their purpose. A brief dictionary of religious symbols, and a well-selected bibliography add greatly to its value.

F. O. E.

Beyond the Facts. J. Richard Sneed. 1940. Pp. 135. 1.00.
The Road to Certainty. Clovis G. Chappell. 1940. Pp. 211. $1.50.
Sermons on the Inner Life. Charles H. Heimsath. 1940. Pp. 168. $1.50.

Here are three volumes of sermons all from the Cokesbury Press. The first named is of special significance because its author is not yet thirty years of age and not quite four years out of seminary. Yet both in his church and by radio he is preaching to a rapidly growing audience. One can understand why as one reads these sermons. They justify the highly commedatory prefatory word written by Bishop Hughes. Dr. Chappell is known to sermon readers everywhere who are always ready to welcome a new volume from his pen and will not be disappointed in this. Dr. Heimsath's sermons justify the title of the volume. They do deal directly and vitally with "the inner life," and always in a style that is clear and forceful, and enriched and illumined with a wealth of choice illustrative material.

J. F. V.

The Gospel of the Kingdom. Frederick C. Grant. New York: Macmillan, 1940. Pp. xvii+204. $2.00.

A new book by Professor Grant is always welcomed especially by his colleagues in the field of the interpretation of the New Testament. His careful work and his discriminating judgment are the ground of this expectance. The volume under review contains the Haskell lectures for 1940 delivered in the Graduate School of Theology of Oberlin College. This fact explains some matters of organization and presentation of the material which probably would have been changed if only the reading public had been in mind.

The admission that the chapters are not arranged in chronological order is justified. The captions are as follows: The Jesus of History, The Tradition behind the Gospels, The Beginning of the Gospel, John the Baptizer, The Public Career of Jesus, The Background of Jesus' Message, The Gospel of the Kingdom, The Gospel in the New Testament, The Gospel and the Church. But

no mere statement of the headings can give any adequate impression of the fine scholarship and broad knowledge which the book reveals. In the sections dealing with the origin and transmission of the traditions composing our gospels and with the Palestinian background of Jesus' activity the author shows the mastery apparent in his other volumes on these fields. His clear apprehension of the early Christian interpretation of Jesus constitutes another important phase of this presented study. No intelligent reader of this book will fail to experience an urge to do much rethinking on some aspects of early Christian life and activity.

The parts of the discussion which call for closest attention are those concerning John the Baptist and the self-consciousness and the mission of Jesus. John the Baptist is a prophetic preacher of a coming judgment and one who challenged to repentance in view of that approaching event. This is well argued and so far as it goes there will be little dissent. But not a few will be surprised to read "One thing seems quite certain: John had no message of the Kingdom of God. That was left for Jesus to proclaim." (P. 50) Some will think this draws too fine a distinction and that it leaves without explanation a number of matters, such as the continuation of John's movement and the attempt to claim him as the Messiah.

Regarding Jesus the view is expressed and argued with learning and skill that he made no messianic pretension. "But the claim to be Messiah was, we believe, never made. Throughout its history, as Klausner has shown, that conception was thoroughly political; and Jesus never had the slightest intention of ascending a throne in Jerusalem. On the other hand the claim to be the celestial 'Son of Man'—a totally different idea from Messiahship—was not only foreign to Jesus' whole outlook. . . ." (P. 154) The only criticism the reviewer would make of this statement is to question the assertion that the transcendental thought was entirely non-messianic.

Jesus was a great prophetic herald of the kingdom. This leads to the question of the meaning of the Kingdom for Jesus. The author shall speak for himself. "Far from being purely transcendental and otherwordly, Jesus' conception of the Kingdom of God was, as far as we can make out from the basic tradition underlying the Gospels, that of the Reign of God to be realized completely upon the soil of Palestine, the holy land. Its center was to be here, but its influence would reach to the ends of the earth. . . . Jerusalem was to be in truth the city of the 'Great King,' the capital of the whole earth. The conditions of human life would be changed and made to correspond to the requirements of the Divine King. . . . It is an earthly Kingdom, Jewish—yet international in aim and purpose." (P. 131.) "Jesus expected the Kingdom of God to be realized upon the soil of Palestine, and in his own time." (P. 14.)

According to the author Jesus' view of the kingdom was not transcendental or apocalyptic but "religious," not other-worldly but in this world. The finest statement of it is found in the petition "Thy will be done on earth as it is in heaven." Yet it is not "a human plan," this "good news of the kingdom," it is a "divine message." One cannot but wonder how Jesus, whom Professor Grant asserts to be sane and practical to a superlative degree, could expect such a transforming effect in his own time apart from some direct divine intervention.

It is possible that the idea of the two ages and the accompanying eschatological framework were more intimately connected with the general thought of Jesus than the volume admits. But the entire presentation is provocative of thought and the importance of the book is beyond question.

It seems ungracious to criticize a work so finely conceived and executed but there are occasions when the author seems to hesitate to draw the inferences of some of his positions but is somewhat affected by some pragmatic interests. The effort to get something timeless from the various interpretations of Jesus which Christian faith has made and to relate it in some actual way to the Jesus of the Galilean way is apparent on a number of occasions. The nexus between the first and the subsequent sentences in the following quotation is not quite clear. "He was an *ancient* Jewish teacher, and there was no suggestion of modernity about him. And yet his gospel is timeless, an 'eternal gospel' (Rev. 14:6), and he speaks 'over the heads of his contemporaries' to all generations of men, in all races, in all ages. Once, in the long files of human history, once, among the unnumbered millions of human beings who have peopled this earth since our species emerged, the Perfect Man appeared; once, and once only, the contact was made, the proper focus was achieved, the accurate and completely trustworthy transmission of the Person, the Word, the Voice of the Eternal was effected. This we are compelled to believe was no result of chance but the work of divine initiative, the Act of the Living God of Israel, who is above and outside human history and yet moves mysteriously and positively within it to effect his purposes." This is indeed "above history." (Pp. 132–133.)

Again on page 81 there is the following: "And if we doubt that Jesus ever was, or ever intended to be, the Jewish Messiah, that is not to deny his divinity, or—let us say it fully—his deity. We still repeat the rich, profound, ancient phrases of the Nicene Creed with no hesitation but with fullness of confidence; for they are still the only words really adequate to our conception of him: 'God from God, Light from Light, very God of very God, begotten, not made.' 'Light from Light,' for he is in truth, and by no poetic metaphor, the very light by which we see light, the master-light of all our seeing; and never more truly than now; and ever more truly as the years pass by and the long centuries slip away to join that distant past which separates him, historically from us. For it is not simply as a figure in history that we adore him: he is still the living Lord, ever present, ever with his church, still at work in the world, 'conquering and to conquer,' and with ages on before still waiting to acknowledge his influence and to receive the gift of life from him. It is, in fact, not simply the historical Jesus taken alone—if that were possible—but the Spiritual Christ revealed in him, who is 'God manifest in the flesh' and the hope of the ends of the earth." One should not be accused of being captious if one asks if this is "history" or "interpretation" taken as history.

This is a book to read and read again, and to question and to study. Our obligation to Professor Grant, already great, has been increased by this volume.

E. W. P.

Understanding the Parables of our Lord. Albert E. Barnett. Nashville: Cokesbury Press, 1940. Pp. 223. $2.00.

The author is Professor of the Literature and History of the Bible at the Scarritt College for Christian workers. Presumably the volume is intended for the writer's students and others of similar abilities and interests. For such it will form an excellent introduction to that part of gospel teaching which is contained in the parables. The parables are considered from a number of points of view: from the general context, from that of the meaning for the writer of the gospel, from the meaning of its imagery and concepts, and from the meaning of the parable in the teaching and activity of Jesus. The author is familiar with the literary and religious problems involved in a study of the gospels and with many of the answers. There are times when the historical is not pressed to conclusion and the practical religious value receives the greater consideration. This may be due, in part at least to the intended destination of the work. But the author frankly says that he "is primarily interested in religious value." He believes that the approach made in the present study is calculated to bring out "the values of the parables for religious education and evangelism." For the thoughtful minister and teacher this volume should be supplemented by those of B. T. D. Smith and W. O. E. Oesterley.

E. W. P.

Christianity Goes to Press. Edgar J. Goodspeed. New York: Macmillan, 1940. Pp. 115. $1.50.

His fine scholarship, broad culture, and attractive style of writing make any book from the pen of Dr. Goodspeed interesting. This is true to a high degree in the small volume before us. The chapters are based upon the James W. Richard Lectures at the University of Virginia delivered by the author in October, 1939. It is a survey of that phase of Christian activity in which that movement has sought to express itself through first the written word then the printed word as it made its public appeal. Volumes have appeared in great number concerning the spoken message of Christianity; it is gratifying to have one on the published message.

Readers of these pages will learn many things about the desire of both Christians and non-Christians to give their thoughts permanent and wide expression. Some of these things will cause amazement to those who hitherto have been entirely unfamiliar with them. But they will also be made acquainted in a very persuasive way with the author's theories of the publishing of a collection of Pauline letters with "Ephesians" as a covering epistle. The influence of the appearance of Luke-Acts in effecting this and the subsequent results of the publication are emphasized. This is familiar ground to those who have read Dr. Goodspeed's books as they have appeared in recent years. In spite of the strong presentation of the theories the author recognizes that they have not yet gained wide acceptance. Some may think the theory regarding "Ephesians" would have greater appeal if it could be shown heading an accepted list of Paul's writings. The connection of Onesimus with the making of this connection

is an attractive and interesting theory. Perhaps it is too much to ask for demonstration of the point.

Whatever one may do with these hypotheses the entire presentation of Christianity's desire and attempt to express itself through the written and printed page is one which increases the great obligation to the author under which those interested in knowing the story of Christianity have for years found themselves.

E. W. P.

Paul, Man of Conflict. Donald Wayne Riddle. Nashville: Cokesbury Press, 1940. Pp. 244. $2.00.

This is the most startling and thought-provoking work on Paul that has appeared in many a year. Whether one agrees with all its cardinal positions or not one will have to admit the presence of not a few valuable insights and the courageous presentation of a point of view which is in many respects revolutionary. It is a book to be read very carefully; a review even of much greater length than can be given here would fail to do it justice. One of its merits is the careful scrutiny of the primary sources of our knowledge of Paul. There may be some who will think that the sole use of his letters as a biographical source and the persistent refusal to grant any worth to the secondary source, the apologetic Acts of the Apostles, is not a merit but a position that may be criticized. Be that as it may, the question of the comparative value of the Pauline letters and the Acts as source material has been boldly flung into the arena once more.

The conflict of Paul was primarily an inner one, one between the demands of "Torah" (the prescriptions of the Jewish way of life) and his ability to reach those moral and spiritual requirements. Try as he might inner dissatisfactions remained. This conflict found its resolution in that critical experience which is popularly known as Paul's "conversion." Dr. Riddle does well to emphasize the fact that this was not the exchange of an old for a new religion, it was really a reinterpretation of Judaism. In his new religious experience he was finding the proper significance of the Jewish religion. Later the conflict became objective, a struggle between those who accepted the newer and more vital interpretation with its liberating implications and practices and those who held rigidly to the older and stricter view.

The author identifies this "conversion" experience of the Damascus road with the ecstatic experience recorded in II Cor. 12:1–5 in which Paul states that he was caught up to the third heaven. At first glance this seems plausible but more careful thought would write over it the verdict "not proven." The use of "fourteen" in Galatians 2 and II Cor. 12 is capable of other interpretations than that given. The most probable meaning of the phrase "a man in Christ" is that Paul was a Christian at the time of the experience mentioned. The declaration that the conference at Jerusalem did not take place until Paul had been for some time at work in Ephesus is ingenious. From the situation that followed that conference the Galatian and Corinthian correspondence grew. This assertion raises many questions. From one of the primary sources on which the author rightly places such great value we learn that after this conference Paul is still

working at Antioch and has his famous disagreement with Peter. If Ephesus was the scene of his work at that time Antioch was not. But Paul says it was.

It seems to this reviewer that there were other formative elements in Paul's religious development besides his inner or outer conflict, important as that was. His messianic interpretation of Jesus and the central place which he gave to his death in the redemptive transaction deserve a larger place than they are given in this volume.

But the book has excellent features. The questions which it raises will be discussed for some time and many of them will have influence on our estimate of the great apostle to the Gentiles. Among the features for which readers will be particularly grateful is the scholarly and incisive way in which Paul is related to his environment, Jewish, Hellenistic and Christian. One does not have to accept all the positions advanced in order to assert that this is a volume which all who admire Paul and wish to understand him better will welcome most warmly.

E. W. P.

Our Bible and the Ancient Manuscripts. Sir Frederick G. Kenyon. New York: Harper and Brothers, 1940. Pp. xii+266. $3.00. Fourth edition.

This work was first published forty-five years ago and has long since proved its worth as an introduction to the various phases of study embraced under the term "textual criticism." It was and is a clear readable account of the writing, transmission, and translation of the documents which now compose the Christian scriptures. This fourth edition differs considerably from the preceding ones. It has more material in it, it is better organized for reading, and what is still more important it has been rewritten to the extent necessary to make the volume contemporary on such matters as recent manuscript discoveries, notably the papyri, the additional facts known about documents available for the earlier editions, and especially concerning those modifications of the theory of Westcott and Hort on the history of the text which are in process. The extent of the rewriting is considerable not only in new paragraphs and sections but by the omission of some sentences and the inclusion of others. As in other editions the illustrations are of great value and a new appendix on "notable various readings" is most welcome. An excellent index enhances the usefulness of the volume. This new edition, even more truly than the others, can be termed "excellent" for its purpose.

E. W. P.

These Shared His Passion. Edwin McNeill Poteat. New York: Harper and Brothers, 1940. Pp. x+131. $1.50.

This book is written in the dramatic style which we have come to associate with the author's productions. It is an imaginative reconstruction of the last week or more of the earthly career of Jesus. The persons, besides Jesus, who appear as sharers of his "passion" are Mary and Martha, the Greeks who would

see Jesus, Thomas, Philip, James and John, Judas Iscariot, Peter, and Pilate. Others, such as Nicodemus, appear in minor roles. The treatment is interesting from the homiletical and practical points of view and there is much in these pages of religious value. The danger in such treatments is that the majority of readers will take these statements as representing the objective historical facts, which of course they do not. There is on the part of the author no recognition of historical and literary work which has been done on our gospel records. The material of the Fourth Gospel and that of the Synoptic Gospels is interwoven indiscriminately. The writer says in his introduction that "the object of these chapters is not a critical one." Nevertheless there is frequently an assumption as accurate concerning material which historical study might question. The book is clever and interesting in style. Remembered for what it is it may serve a useful purpose.

E. W. P.

THE ANNUAL MEETING

of

The Baptist Education Society

of the

State of New York

Rochester, N. Y.
May, 1940

MINUTES OF THE ANNUAL MEETING OF THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK

Rochester, N. Y., May 20, 1940.

The 1940 Annual Meeting of the Baptist Education Society was called to order according to announcement at the Divinity School, in Rochester, New York, on Monday, May 20th, 1940, at 11:30 A. M.

The President of the Society, Mr. Russell Colgate, of West Orange, New Jersey, was in the chair. The minutes of the previous annual meeting, the annual report of the Treasurer, and the annual report of the President of the Divinity School were presented in printed form, and, upon vote, each was accepted and approved.

Mr. A. J. Gosnell, the Chairman of the Nominating Committee appointed one year ago, presented the report of that Committee. Upon vote the Secretary was instructed to cast one ballot for the persons nominated, who were thereupon declared elected, as follows:

President

RUSSELL COLGATE ..... West Orange, N. J.

First Vice-President

WILLIAM S. ABERNETHY ..... Washington, D.C.

Second Vice-President

KENNETH I. BROWN ..... Granville, Ohio

Honorary Vice-Presidents

ARTHUR M. HARRIS ..... Plainfield, N. J.
CORWIN S. SHANK ..... Seattle, Wash.
CHARLES TILLINGHAST ..... New York
JOSEPH C. HAZEN ..... Summit, N. J.

Secretary

GLENN B. EWELL ..... Rochester

Treasurer

CHARLES W. CARSON ..... Rochester

Trustees until May 1943

ALBERT W. BEAVEN	Rochester
RUSSELL COLGATE	West Orange, N. J.
GEORGE B. CUTTEN	Hamilton
FRANK W. PADELFORD	Newton Center, Mass.
HERBERT S. WEET	Rochester
ARTHUR L. STEWART	Rochester
J. SAWYER FITCH	Rochester
WILLIAM E. WELD	Aurora
PAUL F. SWARTHOUT	Hamilton
EUGENE C. CARDER	New York
KENDALL B. CASTLE, JR.	Rochester
PAUL L. THOMPSON	Kalamazoo, Mich.

Trustee until May 1941

E. J. MACK	Erie, Pa.

Trustee until May 1942

EDWIN T. DAHLBERG	Syracuse

The persons named above received the unanimous vote of all members present, and were declared elected to the positions, and for the terms indicated.

The President appointed as the Nominating Committee to report at the Annual Meeting of 1941 the following: Mr. Arthur J. Gosnell, President George B. Cutten, Mr. Arthur Castle.

After prayer by Dr. James Dalton Morrison, of Providence, R. I., a motion to adjourn was declared carried.

Glenn B. Ewell, *Secretary.*

THE ANNUAL REPORT TO THE BOARD OF TRUSTEES

BY

PRESIDENT ALBERT W. BEAVEN

May 20, 1940

To the Members of the Board of Trustees of the Baptist Education Society of the State of New York:

Gentlemen:

IT is difficult for me to realize that this is the eleventh annual report I have submitted to you as President of The Colgate-Rochester Divinity School.

I take pleasure in reporting that we have had in most ways a very satisfactory year. The enrollment has been next to the largest in our history, in spite of the very careful work which is being done by our Admissions Committee. Our students not only must have a B.A. degree, but unless the B.A. degree comes from an accredited college they are received only on probation. We are raising our standards rather than lowering them, but as yet it has not resulted in any dearth of students.

One tendency in the School which is to be noted and given careful consideration is the increased proportion of those of other denominations attending the School. In the last ten years the proportion has risen from 7 per cent to 26 per cent. The annual proportion is accelerating rather than being retarded. The denomination which has the largest group in the Student Body, other than our Baptist group, is the Methodist. A goodly number of men who have churches in this district and the district to the south of us are desirous of taking their work here. With the going of Auburn from this section of the state, a larger number of men who are Presbyterians have turned in this direction.

Our students are still received from a large group of colleges, seventy-two different institutions furnishing the 130 students. The school furnishing the largest number is Denison University, with twelve; the next largest, William Jewell College, with nine; then the University of Rochester, with seven; the University of Redlands in California, with

six; Syracuse University, with five; Colgate and Linfield, each with four, would come next.

Faculty Notes

The work of the Faculty has been at its usual high level during the year. Professor Erb was absent during the first semester on his sabbatical leave, when he did intensive research on the subject of "Religious Education Among the Baptists." He spent some time in England following through this inquiry, and a good deal of time with the Samuel Colgate Baptist Historical Collection at Hamilton, in pursuing his research there. He hopes eventually to put this in book form. His experience in his research in the Samuel Colgate Historical Collection is worthy of comment here: He found it a veritable treasure house. Not only had President Cutten and the authorities of Colgate University seen to the adequate housing of the Collection, but the staff of librarians, with Dr. Cutten's assistance, was doing an outstanding piece of cataloging work, so that the material was immediately at the hand of the research student. The staff is headed by Mr. Edward C. Starr, one of our former students.

Professor Moehlman has published this past year one book, entitled "Protestantism's Challenge," and is at work on another. He recently addressed the American Church History Society.

The book which embodied my Cole Lectures delivered last spring at Vanderbilt University has recently been published, through Cokesbury Press, its caption being: "Remaking Life." The honor was conferred upon me last June, by Alfred University, of the degree of Doctor of Humane Letters.

Professor Nixon has a new book shortly to come from the press.

Dean Ewell has been very active in denominational service, being a member of the Budget-Research Committee of the Northern Baptist Convention, as well as of the Executive Committee of the General Council.

Professor Baker is a member of the Board of Managers of the Ministers and Missionaries Benefit Board; and I have continued my relationship with the Home Mission Society, as chairman of its Board of Managers.

Professor Vichert, whom we asked to remain through this past year, has done so at some considerable effort to himself because of health conditions. He terminates his work at the conclusion of this school

year. I want to place on record here the appreciation which I, as President, feel not only of the steady and useful work which he has done as a member of the Faculty, but of the fine spirit with which he has worked, and the sound judgment and the co-operative good will which he has brought to all problems which have risen before us as a Faculty. I am sure that in speaking thus I voice the sentiments of all his other colleagues as well.

Invitations were extended for this next scholastic year to Professor Robins and Professor Parsons to remain with us in their teaching capacity. These invitations were given, by your instruction, through the Executive Committee. They plan to conclude their work at the end of this coming year. Steps are being taken by the Committee on Instruction to fill these vacancies, and recommendations from them will come before you at this meeting.

At the annual meeting of a year ago I called attention to Professor Lehman's illness. By dint, however, of very special care for himself he was enabled to take up his work in the fall and carry it through the year with remarkable success. He is training a chorus which will sing at the sessions of the Northern Baptist Convention this week at Atlantic City. Professor Robins, also, suffered last summer a serious attack upon his health; but he likewise, by a careful regimen, has been able to rise above it and to carry his work during this year most acceptably.

Miss Alice Chester, who has been my secretary since I became President, and who had served with Dr. Barbour all through his tenure of office as President, completes twenty-five years of service this year and is retiring from regular work. I pay tribute to her long and effective service and devotion to the School. Miss Ruth Logan began her service as my secretary on May first.

Denominational Relations

One problem we face in connection with our annual meeting is the clash year after year between the time set for our Commencement and the sessions of the Northern Baptist Convention. The Convention follows so closely upon the time of our Commencement that it is almost impossible to get members of our Board who are actively interested in the Northern Baptist Convention to attend our Board meeting. It is also difficult for members of our Faculty and Administration to get to the Northern Baptist Convention after our Commencement has con-

cluded. The Faculty are struggling with this problem, with the expectation of bringing you a recommendation.

A development in the life of the denomination and of the School, which was mentioned last year but is growingly important, is the winter Seminar conducted by the leaders of our denominational organizations in the city of New York, to which the members of our senior class are invited. There, for a two- or three-day period, the students graduating from the different theological schools meet and are made acquainted with the work our denomination is doing, with the people who guide the destinies of the Societies, and with the large fellowship of young men preparing for the Baptist ministry. This has taken so important a place in the thinking of the School, the denomination, and the students themselves, that we have decided to allow our seniors to go, if they so desire, for the entire week following Easter, while we are having our Convocation here. This will not interfere with our classes; and while we dislike to have our seniors miss the Convocation, it seems the best way to achieve an apparently very desirable end.

In the course of the past year the authorities in charge of the German Baptist Seminary of this city, formerly the German Department of the Colgate-Rochester Divinity School, have decided to change the name of their institution to the Rochester Baptist Seminary.

Extra-Mural Work

Professor Vichert, who supervises the extra-mural work of our students, has given me the following, which I quote from his report:

"I herewith submit my report on Extra-Mural Work for this year 1939–40.

Student Pastors

"Fifty-five churches have been cared for by student pastors, and the number of students thus employed is fifty-eight. The denominational distribution of the churches is as follows: Baptist 26, Congregational 9, Methodist 9, Friends 4, Community 3, Presbyterian 2, Evangelical 2. A number of these churches I have visited during the year, and I have had reports from most of them. So far as I have been able to secure statistics they indicate that our students are preaching to approximately 2,000 people on Sunday mornings, and their church schools approach 1,500 in attendance. There have been 239 additions to the membership of these churches.

"Every student this year has been definitely related to some church activity. In a larger number of instances than formerly has been the case remuneration has been attached to this service, the amounts varying all the way from a very small sum to $300 for the school year. Some churches have reduced their payments, but the aggregate is larger than in former years.

"Early in the fall of 1938 we were asked to provide for a morning devotional period over WSAY Radio Station on Mondays. From that time until the present the students have conducted that service, carrying it through the long vacation period, as well as through the school year. It will probably be continued by them through the coming summer. They have co-operated faithfully, and have in this way brought good to many people.

"In concluding this which is probably my final report on the extramural work, I wish to express my very great pleasure and satisfaction in the work, and my growing appreciation of its values. It has opened the way to contacts with both churches and students which have been congenial and enriching. Pastors and other church leaders have given most cordial co-operation.

"As for the students, I know that this clinical work, supplementing the instruction of the classroom, has been of very great value to them, and the churches in turn have been aided by the services rendered.

"I am persuaded also that there is a value for the Divinity School itself in this intimate contact with the life of the churches. I sincerely hope that the opportunity for these contacts will continue to be cultivated, and expanded wherever possible.

"With grateful appreciation of your own constant kindness and sympathetic co-operation, and of my privilege of fellowship with you and my colleagues in service, I respectfully submit this report."

John F. Vichert.

Library

From the annual report of the Librarian, Mr. Trost, I present the following items:

"The total number of accessions to the library for the year 1939–40 amounted to 1,306, of which 916 were added by purchase and 197 by gift. The number of periodicals bound during the year was 193, including 26 volumes of the Keystone Series of Church School lesson

material. Of $2,250 spent for new books, $125.28 was expended for new books for the Alumni Lending Library.

"Of considerable historical worth are the Historical Records Survey of Churches prepared under the direction of the Federal Government. These are regularly received by the Library as issued. Because of the foreign situation, the receipt of books from the Continent has been greatly hampered. Fortunately, foreign periodicals are regularly received. It is to be regretted that some of these have been forced to suspend publication.

"The total number of books circulated was 17,287 volumes. This figure includes 239 slides. Reserve books issued for overnight use amounted to 4,843. Evening attendance (including Saturday afternoons) totaled 4,744, an increase of 588.

Exhibits

"Exhibits arranged during the year included reproductions of Nativity pictures and a display of the literary productions of the Alumni. A chronological array of 369 books by Alumni whose classes ranged from 1822 to the present time was well received. Many of these have been contributed by foreign missionaries and extend through a wide language range. In addition to translations of the Bible in whole or in part, ranging from Assamese to Telegu, there are books representing the results of scholarly research in various fields. An invitation has been sent to the Alumni asking their aid in enlarging our collection of books written by Alumni.

"The library prepared a display of rare books in connection with the Book Fair sponsored by the Rochester Academy of Medicine.

"Facsimiles of Bible manuscripts will soon be on display in the upper stack room (the former temporary chapel). These will form a permanent display and will serve as a great teaching aid to our students.

Alumni Lending Library

"Letters of praise and gratitude are constantly being received by the Librarian from alumni who are deeply appreciative of the Alumni Lending Library service. The number of books circulated amounted to about the same as for the previous year. A mimeographed list of the entire collection is being prepared and will be sent to the alumni who request it."

Living Endowment

Last year I made an appeal to the trustees to start our "Living Endowment" program, a method of supplementing our income to offset the annual deficit caused by the decrease in income due to the lowered rate on investments. We appreciate the response made by the trustees, and hope that you may consider an annual gift to the work of the institution as a regular part of your benevolence. Contributions were made by twenty-one out of thirty-five members of the Board who are not members of the Faculty, totaling $285. Contributions from the Faculty amounted to $145 for the year. We then made the appeal to the alumni, and already 142 have responded, with a total contribution of $942 in cash and pledges, including one item of $235 from one former student at Rochester University, who was aided by this Society but who did not finally enter the ministry. He repaid the equivalent of the amount of aid he had received. We have received from these sources a total for the year of $1,393. We are now going to broaden the group from whom we seek sustaining contributions, enrolling more of the alumni and going also to our friends in different sections of the country.

Scholarships and Fellowships

During the school year the students who were appointed last May to our Fellowships and Graduate Scholarships have been pursuing their work at different institutions. Mr. and Mrs. Kenneth L. Maxwell were forced to return from Cambridge, England, where they were studying; Mr. Maxwell is now in course at Yale University. Mr. Edwin H. Tuller completed his work under the Faculty Libre de Theologie Protestante in Paris, France, and took up his work as assistant pastor with Dr. Abernethy in Washington, D. C. Mr. Samuel H. Cassel, Jr. began his year's study in Europe, completed some of it in Sweden and in Geneva, Switzerland, but was forced to return home on account of the war. Mr. Clyde A. Holbrook, who has been working toward his doctorate at Yale University, and Mr. Paul G. Schade, studying at the same institution, are well on their way toward their degrees. Mr. Winthrop S. Hudson will take this summer the final examination prior to being recommended for his doctorate, at the University of Chicago.

Mr. William Nelson Lyons, Mr. Merrill Mead Parvis, and Mr. Eric Lane Titus, who have held our Graduate Scholarships this past year, also have been studying at the University of Chicago. These three men now are recommended to you for the award of Fellowships for this next scholastic year beginning September first.

The Faculty recommends granting various Graduate Scholarships, each carrying with it an amount of $400 or less: One of these to Mr. James H. Blackmore, B.A., of Wake Forest College, 1937, and of Colgate-Rochester Divinity School, 1940, for special research work in India. A second one to Mr. Wesley N. Haines, B.A. of Brown University, 1936, Colgate-Rochester, 1940, to do graduate work at Harvard University. During this last term Mr. Haines has been teaching the course in Philosophy to the seniors of Keuka College, a course previously taught by President Miller. Another Graduate Scholarship is recommended for Mr. Donald S. Hobbs, B.A. University of Minnesota, 1937, Colgate-Rochester, 1940, to do graduate work at Pendle Hill, Pennsylvania; one to Mr. Walter H. Huhne, B.A. Hobart College, 1937, Colgate-Rochester, 1940, to do graduate work at the University of Chicago; another to Mr. Robert L. Clingan, B.A. University of Redlands, 1936, Colgate-Rochester, 1940, to take further graduate work in Rural Sociology at the University of Minnesota.

In most of these cases the students are not granted the maximum amount of the Fellowship or the Graduate Scholarship, these amounts having been lowered because of our reduced income. The total amount awarded for these Scholarships and Fellowships during the past few years has dropped from $4,000 to about $2,600.

The Faculty also recommends the following members of the Third Year Class as candidates for the degree of Bachelor of Divinity:

Londa Ann Beaudon
James Herrall Blackmore
Robert Lynch Clingan
Paul Anderson Collyer
Rufus Edward Dowdy
James Paul Faust
Jackson Worth Foley
Thomas Ward Hagood
Wesley Northridge Haines
George Warren Hill

Donald Stark Hobbs
Robert Scofield Hyatt
Ralph Milton Johnson
Samuel Hunter Keister
Ernst Emanuel Klein
Walter Henry Kuhne
Edwin Lamar McClain
Raphael Harwood Miller
Clyde George Minor
Hugh Quinn Morton, Jr.
John William Parrish
J. Lester Raney
Ronald Redell Reed
H. LaMarr Rice
Thomas Beddoe Richards
John Henry Rood
Paul Rollin Shaub
Paul Alford Shepard
Robert Earl Slaughter
Edward Caryl Starr
Marvin Earl Utter
Manning Eugene VanNostrand, Jr.
George Stickney Wilson

May I express to you all and to the Faculty my deep appreciation of the many courtesies extended to me and to Mrs. Beaven during the year.

Yours sincerely,

Albert W. Beaven,
President.

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